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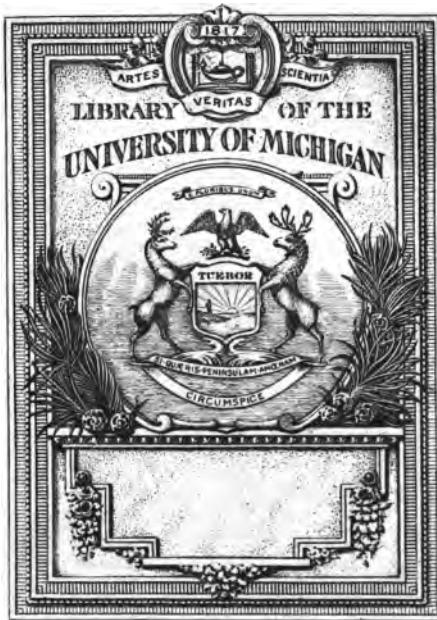
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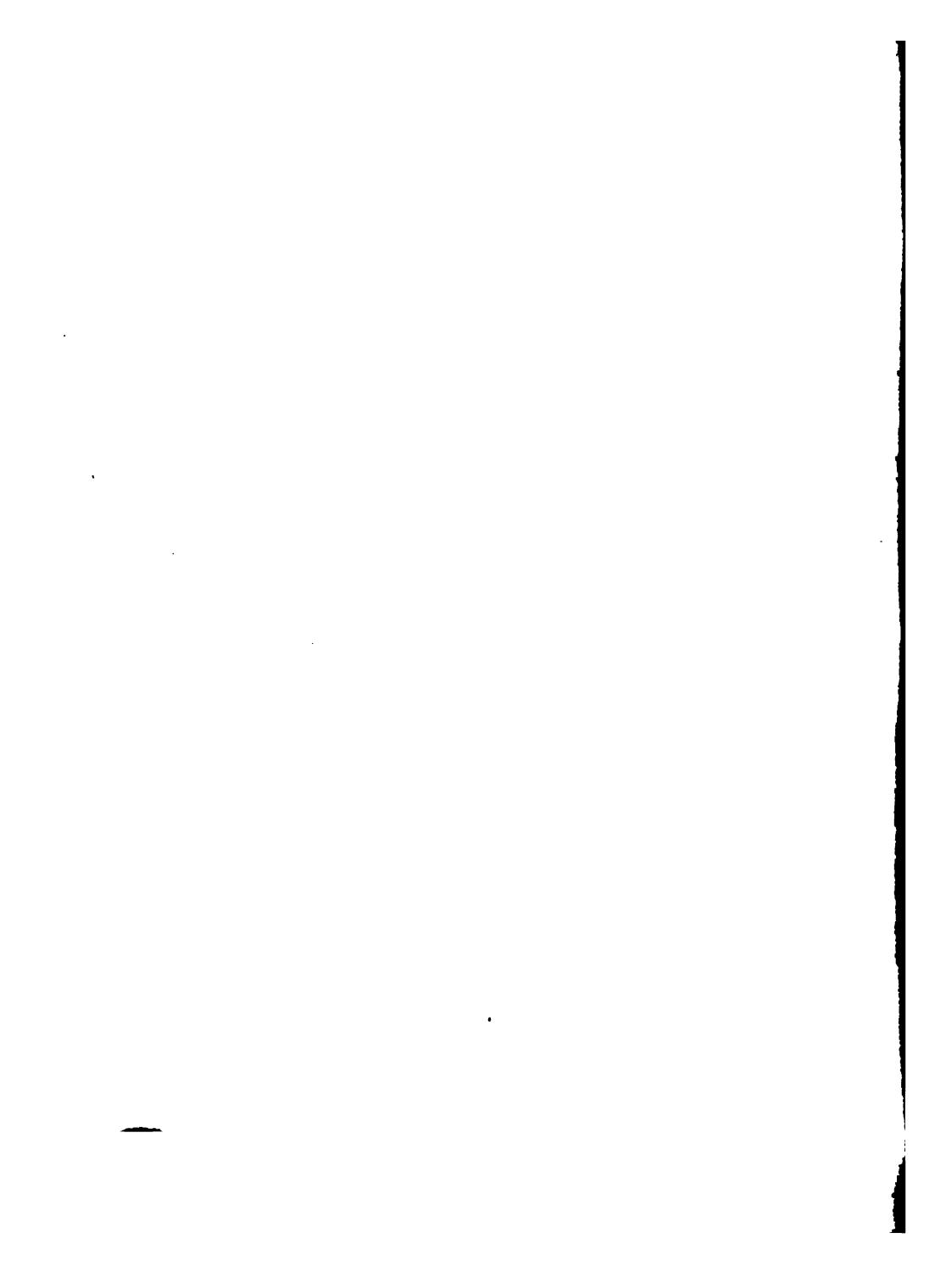
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NARRATIVE

OF THE

SUFFERINGS.

OF

THOMAS DELAUNE,

For Writing, Printing and Publishing a late Book, Called, A PLEA FOR THE NON CONFORMISTS, With some modest Reflections thereon. Directed to Doctor Calamy; in Obedience to whose *Call*, that Work was undertaken.

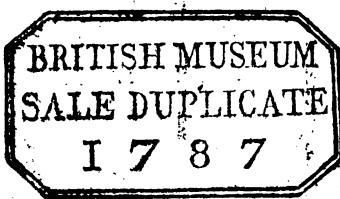
By THOMAS DELAUNE

Gal. 4. 16. *Am I therefore become your Enemy, because I tell you the Truth?*

Eccl. 5. 8. *If thou seest the Oppression of the Poor, and Violent Perverting of Judgements and Justice in a Province, marvel not at the matter; for he that is bigger then the highest regardeth.*

1 Pet. 3. 14: *If you Suffer for Righteousness sake, happy are ye; and be not afraid of their terrors, neither be ye troubled.*

Printed for the Author. 1684.



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NARRATIVE OF THE SUFFERINGS OF THOMAS DELAUNE, &c.

Sir, I am concern'd to acquaint you with my Case, and because possibly some affairs that are more considerable to you, may have Diverted you from any inquiry, respecting a Prisoner (whose compliance to you made him so) I will give you a brief account of the whole, and intreat you to give me some Resolution to some certain things which I shall propose; which if fairly Resolv'd, will in my Opinion prove a considerable step to convince a great many *Scrupulous Consciences*, or else give a check to Pulpit and Pres-Challenges; and mollify the hearts of such as so ruinously and severely prosecute them for such Scruples as are invincible by any other medium then what you direct to, viz. Our only R U L E of faith, the B I B L E.

My Case is briefly thus.

On the Twenty-ninth of November last, late in the Evening, I was Apprehended by one Robert Stephens a Messenger to the Pres; And by him cartied before Sr. Thomas Gennet, now Recorder of London, who asked me divers Questions, the most material of which are mentioned in the following Letter sent afterwards to him: By the same

Recorder I was sent to the Compter in *Woodstreet*, where I had most wretched Accommodation; I was turn'd in amongst the Common-side *Prisoners*, where a hard Bench was my *Bed*, and two Bricks my *Pillows*, and did suffer'd to see some of my Acquaintance that were Prisoners there, as *Dissenters*.

Next Morning Mr. *Stephens* got me cal'd to the Lodge, and to his praise be it spoken, narrowly search'd me for Papers, but found none for his purpose, and so left me to be turn'd in again, but a little while after I was sent by a fresh Warrant to *Newgate*. The Copy of which follows.

To the Keeper of *Newgate* or his Deputy.

London, S. You are hereby required to receive into your Custody the Body of *Thomas Delaune*, and him safely keep, untill he shall be Delivered by due Course of Law; for that it appeared before me, by his own Confession, that he is the Author and Pen-man of a certain Pamphlet Entituled A Plea for the Nonconformists, and hath caused many hundred Sheets thereof to be Printed, wherein are contained several Seditious and dangerous matters against the Government, and for that he refused to find Sureties to appear at the next Sessions of the Peace, to be held for the City of London at the Old-Bayly, and to be of the good behaviour in the mean time, and for your so doing this shall be your Warrant. Given under my Hand and Seal, this XXXth day of November. Anno Caroli Secundi nunc Angi, &c. 35. Annoq. Dom. 1683.

Tho. Jenner, Record.

Ex a per A. Nicolas.

By vertue of that warrant I was committed to *Newgate*, and Lodg'd amongst Felons, whose horrid Company made a perfect representation of that horible place which you describe when you mention Hell. But after two days and nights, without any Refreshment, the unusualness of that society and place haveing impair'd my health, the

the constitution of which at the best is very Tender, and Crazy, but I am now in the press-yard, a place of some sobriety, tho still a Prison.

Some few days after I sent the following Letter to Sr. Thomas Jenner, and on the Eighth of December by my Wife another to you, the words of the former were these.

To Sr. Thomas Jenner Knight, Recorder of London.

Sr. You know I was Committed Prisoner first to the Compter in Woodstreet, then to Newgate, by your warrant. In my Mittimus tis said that I refused to give Bail, which is a mistake, for being asked by you whether I would give Bail then? I said I could not, it being so late at Night, when I had no opportunity to send to such as would Bail me, and being asked whether I would give Bail the next Morning? I said I knew not whether I could or not, because I was not certain whether such to whom I might have made Application, would do it or not: This was no Sullenness, nor Obstinacy in me, but what my Real apprehensions then were. Some Friends of mine, Freemen of this City, went afterwards to be my Bail, but they were told you were not at home. They made thereupon an application to Sr. William Turner, who refer'd them to you.

It is said in the Warrant that I confessed I was the Author of a Libel, Entituled A Plea for the Nonconformists; wherein are contained things dangerous to the Government, which thus much and no further is true: I confessed before you that I delivered a Manuscript of my own writing to one John How, with that Title, in order to be Printed, and that if the Print agreed with the Manuscript I would own it, otherwise I could not, because the misplacing of a Stop, the misprinting of a Letter, or Syllable, or some other Errors of the Press, would alter the sense, even to contradiction of what was intended to be discussed; which was not as my Indictment wors it, (in a form of aggravating terms) but in order to a plain disquisition of such things as Dr. Calamy from Pulpit and Press, invited Dissenters to inquire into, as you may see in his Book, called A Discourse of a Scrupulous Conscience. There is nothing

nothing of matters Relating to the Civil State, in what I am Charg'd with, for I am not concern'd with that, but if the Guid's of the Church (as Dr. Calamy calls the Benificed men of the Church of England) will make publick Challenges, they should receive Objections without punishing the Objectors, whose (Supposed) Crime is only for obeying them; and that you know Sr. is disagreeable to Justice.

If any thing I have done falls within the lenth of English Laws, Fiat Justitia. But I am satisfy'd I have done nothing in this pointe unbecoming an honest Subject, a Scholar, a Gentleman, and which is worth all, a Christian. I Commit the whole matter, with Respect to this Dispute, so that Supreme Legislator, who is without Exception just, and who will judge all that are subordinate to him, which is all from Sr. your Servt

Thomas Delaune.

To Dr. Benjamin Calamy, These,

Sr. In your Printed Cermon, Intituled *Scrupulous Conscience*; you know you gave a fair invitation to such as differ from you, to examine what each party (viz. Conformists and Nonconformists) say for themselves, with respect to the Rites and Ceremonys which the Guides of the Church impose on their Members, and by Penal Laws upon their Protestant fellow Subjects, the Nonconformists. Without doubt your call to such, pre-supposed a Reply, by which you expected that there may be either an Opportunity given to you and your Brethren, to Rectifie what *Scrupulous Consciences* Misunderstand, or that there may be some Relaxation procured of the severity they undergo, if their Diffent appears to be warranted by that only Rule of Faith which Dr. Stillingfleet and other Eminent Conformists call the B I B L E.

If you did not expect an Answer, or thought that none (for fear of the Act of Uniformity, &c.) would make any return to your Call, what can a man of Reason judge, but that it was a Florid Declamation, or a Triumphant Harangue, a mere mockery and ensnaring of poor *Scrupulous Consciences*, when they must be so muzzled that they must not Exhibite the Causes of their

their Doubts. Sir you know that 'tis unequal to Gag the Respondent, when the Opponents mouth is at liberty ; or to Manacle the assaulted, when the Challenger flourishes a Manacing Sword.

Upon that publick Call of yours, I adventured to examine (with the most diligent search I could make) what each of the said parties say for themselves, and this not out of any Litigious principle (that Pruritus Disputandi) nor to fatally grown Epidemical ; but to give such as are Concern'd occasion to investigate these disputed matters to the very foundation, to the clearing up of truth in a juncture when it can never be more Seasonable. What was digested, was intened to be sent you in a Manuscript with some modest Inferences and inquiries, but upon Recollection I judged it would more Answer your End, viz. Publick Information, to have such Arguments, as are producible by the Dissenters, as Publick as the Invitation you gave them from Pulpit and Press : It being equal that the Answer should be as spreading as the Objections.

I am far from the Vanity of pretending to be your Competitor in the faculties of the Schools : I cannot judge of them any otherwise then as unserviceable to Christian Religion, unless Tinctured with that Grace Derivative only from the Sanctifier of all Gifts, which I hope you partake of.

I am one of the meanest of the Flock, yet not below the regards of the Sheep-herd of Souls, who is no Respecter of Persons, and whose Example such as call themselves his Ambassadors ought to follow. And therefore though some who pin their faith upon Canonical Sleeves, may censure me, for opposing (or if I may use a Military metaphor, taking up the Gantlet against a man of your figure) yet I can take up my satisfaction in this, that it was not Pride, nor a popular Itch, much less the love of a Prison, influenced me to become an Answerer of your Scrupulous Consciences.

I could heartily wish (as a mercy to these Nations) that all Religious Differences were Composed by Evangelical Rules, and that all who own the Name of Christ, would serve him with one heart, and with one soul, and not tear each other to pieces, which by consequence must expose them as a Prey to such as gape for their Destruction. If

If the Sanctions of Christ in the Old and New Testament ought to regulate the modes of his Worship, and that we are under an indispensible Obligation to Obey that Magna Charta of Heaven, then let us either quit the name of Christians, or act according to the Supream Law-givers unrepealable Statutes, quite exploding what's undeniably borrowed from the Pompilian or Pontifical Canons.

Some Sheets have been Printed off, of what I intended to present to you, but the Messenger of the Press interrupted the procedure, and got me Committed to Newgate where I am now confined. There is nothing done, nor was intended to be done, but a fair Examination of those things your Sermon invited to, which I had thought (if esteemed Criminal) should fall rather with in the Cognizance of Divines, than the men of Law. For we think the Pandects should not be the Oracles of Religion, and that temporal Statutes should be so Civil as to give precedence to the sacred Records.

'Tis possible that inquirers into Religion will look upon it, as a preposterous proceeding, and disagreeable to the Nature of the Christian Faith, to force doubting persons by penalties to Embrace it; for that can never make them good Converts, but Hypocrites. May they not say that 'tis a horrid disparagement to the self-evidencing Light of the Gospel, if it cannot stop the mouths of the Gain-sayers any other way than by the Rigid Execution of Acts of State? I cannot find that Christ or his Disciples ever Church-cursed or Newgated Scrupulous Consciences to Conformity.

My Confinement is for accepting your invitation to bear both sides, and I appeal to you, whether it be Candid to punish me for Obeying a Guide of the Church? I look upon you (in honour) Obliged to procure my Sheets (yet unfinished) a publick Passport, and to me my Liberty: Else I must conclude it unfair, and that if the irresistible Logick of Goats grows Al-a-mode, it will make the Reformation some pretend to, suspected to be very little Meritorious of that Name.

Religion is a Sacred thing, and has been most horribly abused by such as have superadded their own inventions, or those Traditional Fopperies, received from our Deceiv'd and Superstitious

frivous Ancestors. I am satisfied, you as well as Dr. Stillingfleet will own (or ther's no debating with you) that the Scripture is our only Rule of Faith. If so, pray let your Scrupulous Consciences be won to Conformity, by that. All Men are not of Equal Capacity to apprehend things doubtful, for if they had been so, there had been no necessity of Preachers; and the Methods of convincing Men, is as plainly lay'd down in the Bible as any thing there, viz. By plain demonstrative Arguments, meek and winning Perswasions, not the Syllogisms of Prisons Pillories, &c.

I Beseech you in the fear of God, and as you will answer it to our great Lord and Master Jesus Christ, that without respect to any other end then the good of Souls (as the profession you take Obliges you to) that you would Treat Scrupulous Consciences as you would be dealt withal your selfe: If they have no reason for their Diffent, and will without ground suffer Imprisonments, with all the Ruinous Concomitants of so dismal a Circumstance, tis certain that Bedlam is more fit for them, then such places of Confinement as are appointed for men in their wits; and by consequence tis pity to be so severe with such Simpletons. But if you will allow them any Modicum of Reason, then I appeal to all the Guids of the Church, whether it be not more consonant to the precepts of our Sovereign Legillator, to confute them by his Rules, rather then by such Coercive methods which his Majesty judg'd Ineffectual in his Declaration of indulgence March 1672?

As Tritii seeks no Corners nor Suborners, and as Real Beauty will not be beholden to the Artificial dawbings of a Pencil, so the Christian Religion (where professed in its naked Simplicity,) needs no other argument to beget Profelites then its own Lovely and Illustrious Features, altogether plain, honest, and every way Amiable, void of all Meretricious Gaudery, or that Majestical Pomp which pleases only the External Sense.

I have no malignity against any Person whatsoever, much less against your Church, or any of its Members; all I desire is, that Scrupulous Consciences, who trouble not the peace of the Nation, should be dealt withal (at least) as weak Bre-

thren, according to Rom. 14. 1. and not Ruin'd by Penaltys for, nor Swallowing what's imposed under the notion of Decency and Order, tho' Excentrick to the Scheme we have of it in our only Rule of Faith. Sr. I intreat you to excuse this Trouble from a Stranger who would fain be convinced by something more like Divinity then Negate, where any Message from you shall be welcome, to

Your Humble Servant,
Thomas Delaune.

From the Press-yand
Newgate the 8th of
December. 1683.

To this Letter, Delivered by my Wife, I received an Answer to this effect, *That if I had been Imprisoned upon the account of Answering your Book, you would do me any kindness that became you*: But not hearing from you, I sent the following Letter by my Wife.

January Die Nono, 1683.

Reverende Vir;

Quod semel atq; iterum Concionatus eras, Typisq; manda-
veras de Dubitanti Conscientia, quotquot Diversa sint
Sententia circa quosdam Ritus ac Ceremonias, ad utriusq;
partis Rationes Examinandas, satis publice vocet avara.

Tacentibus alijs, in illa re, tibi parebam; non litigandi
Causa (imparrim est Congressus inter te, tantum virum & me
tantillum) sed uthujus-modi Litem adimendi, sicuti precep-
eris, adhibeatur occasio.

Si propter tale (dumtaxat) obsequium, me penas daturum,
nescio quoq; quibusve modis, decretum fuerit; Nunquid nova
vincendi ratio, facris paginis inaudita, apud quosdam Ante-
signanos exoritur?

Quid de his rebus sentiendum esse videatur, ex sacro Codice
ac probaris Scriptoribus disquirere proposui, (te Cunctos vacil-
lantes tam acriter irritante) ex illo Lumine semitarum, ex
illa Lucerna (Psal. 119. 105.) Rationes aliquot hanferam
adversus.

adversus varios ac Multiplices Errores, qui in Ecclesiast Irrepererunt.

Ea sola de causa usq; ad Carcerem, ubi nihil amabile est, adactus sum. Utrum Itiusmodi Argumenta valuerint ad vestre Conscientis iudicioris probandas sub Judice Supremo lis sit. Anve tali modo ullus ex dubitantibus in spirituale Cogitaverit, Ovile, Iudex esto.

Nihil adversus Regiam Majestatem, nihil de Regimine Civili, nihil contra Monarchia pacem afferitur. De Kituim ac Ceremoniarum origine, deq; rebus qua specie veritatis, Etiam si parum recte, in dubitantes Objiciuntur, sola dissertatio est.

Quid de me Curia decreverit nescio. Fiat summi Patris Voluntas, Universis qui Salutis humana largiorem secundum verbum ejus Colunt Pacem internam ac externam in hoc, ac errant; in futuro seculo Precatur.

Thomas De Laune.

De Responsu aliquod, quod Theologum decet per dilectissimam meam Conjugem, cui promissi remittas, obsecro.

The English of which is thus.

January the 9th. 1683.

Reverend Sir.

What you once and again preached and then printed, respecting a Doubtful Conscience, has loudly enough call'd all such as were Dissatisfy'd about some Rites and Ceremonys, to Examine the Reasons on both sides.

Others being silent I obey'd you in that particular, not merely to wrangle (for the Encounter is unequal, betwixt a Man so eminent as you are, and so mean a Person as I am); but, that an occasion may be given, in compliance to what you desired to conclude Controversys of this nature.

If merely for such Obedience, I must be punished I know not how, nor in what manner, is there not a new way of conquering [Scrupulous Consciences] unheard of in the Holy Scriptures, Started by some certain Ringleaders?

I purposed from Holy Writ and approved Writers, to Ex-

amine what we ought to judge of these things. From that light of our paths, from that Lanthorn, psal. 119. 105. I gathered some Reasons against those various and multiplied Errors which have crept into the Church.

For that only thing am I brought to a Prison, where there is nothing amiable.

Whether Arguments of that kind will prevail to prove the Supposition in your Sermon, Let the Supream Judge Determine.

Or whether any of the doubting persons can that way be Compelled into the Spiritual Sheep-fold, judg you?

Theres nothing against the Kings Majesty, nothing about the Civil Government, nothing against the Peace of this Monarchy, there asseried.

The only dispute is about the original of Rites and Ceremonys, and of some things which under a shew of Truth, though not Righteously, are charged upon Doubting persons.

What the Court will do with me I know not, the will of the Supreme Father be done. Inward and outward peace in this, and Everlasting Peace in the World to come, to all such as worship the Saviour of mankind according to his word, is Pray'd for, by.

THO. DELAUNE.

I Desire you to Return me same Answer becoming a Divine, by my Beloved Wife, as you have promised.

To this Letter you answered by word of Mouth to my Wife, (for I had no answer in writing,) that you lookt upon your self Unconcerned, as not being mention'd in the sheets you saw with the Recorder: To satisfy which doubt I sent you a Third Letter, with the First sheet of the Book I am imprison'd for; which was a plain Demonstration that it was an answer to your Call, you know the Letter was thus.

January the 14th. 1683.

Sir,

Whereas, in Answer to my two Letters you said to my Wife

Wife, that my Papers no way concern'd you, viz. Such as I am indicted for; To satisfy you, with respect to that matter, I here send you the first Sheet, and leave you to consider, whether in pure generosity you are not oblig'd to procure a Prisoner (whose Obedience to you made him so) his liberty. I am Sir.

your humble servant,
T H O. D E L A U N E.

I appeal to your Conscience, whether I had not some reason to expect some return to these Applications?

But I had none to any purpose, and that too but in a few words by my wife: I had some thoughts that you would have performed the Office of a Divine, in visiting me in my place of Confinement; either to Argue me out of my Doubts, which your promis'd S C R I P T U R E and R E A S O N, not *a Mittimus* and *Newgate* could easily do. To the former I can yeild----To the latter, it seems, I must----This is a severe kind of Logick, and will probably dispute me out of this World, as it did Mr. *Rampfield* and Mr. *Ralphson* lately, who were my dear and excellent Companions in Trouble---and whose absence I cannot but bemoan, as having lost in them a Society that was truly pious, truly sweet, and truly amiable: But I hope the God of mercy will supply the want, by a more immediate influence of Comfort, then what can be obtained at second hand.

On the tenth of December two Bills were found against Mr. *Ralphson* and me, by the Grand-jury of London, whose Names are as followeth.

<i>Tho. Vernon.</i>	<i>Josias Earth.</i>
<i>Tbo. Goddard.</i>	<i>John Paine.</i>
<i>Will. Gore.</i>	<i>William Fazakerly.</i>
<i>Will. Wills.</i>	<i>Jos. Sparrow.</i>
<i>Rand. Manning.</i>	<i>Job. Reenda.</i>
<i>John Martin.</i>	<i>David Pool.</i>
<i>Richard Hows.</i>	<i>Ri. Beauchamp.</i>
<i>Tho. Hodges.</i>	<i>Rob. Minories.</i>
<i>Joseph Woolhead.</i>	

On

On the 13th day of the same Month, we were called to the Sessions-House in the Old-Bayly ; And then our Indictments were read in English, to which we pleaded not Guilty. We desired Copies of the said Indictments, and time to make our Defence till next Sessions ; which the Court after some pause granted. The substance of the Indictment against me was thus---*Iuratores pro Domino Rege super Sacram suum presentant quod. Tho Delaune nuper Delondon Gener. ligeanc su, &c. In plain English thus, as to the material part of it.*

The Jurors for our Lord the King, upon their Oath Present, that Thomas Delaune late of London Gent. Not regarding his due Allegiance, but contriving and intending to disquiet and disturb the peace and common Tranquillity of this Kingdom of England, &c. To bring the said Lord the King into the greatest hate and contempt of his Subjects---Machinating and farther intending to move stir up and procure Sedition and Rebellion, and to disparage and Scandalize the Book of Common Prayer, &c.

On the 30th day of November in the 35th of the King, at London in the parish of St. Botolph without Bishops Gate, in the Ward of Bishops-Gate aforesaid ; by Force and Armes, &c. Unlawfully, Seditionously and Maliciously, did Write, Print, and Publish, and Caused to be Written, Printed and Published, a certain False, Seditionous and Scandalous Libel, of and concerning the said Lord the King, and the Book of Common Prayer, aforesaid, Intituled a Plea for the NON CONFORMISTS.

In which said Libel are contained these false, Fictions, and Scandalous sentences following, viz. " The Church of " Roime and England also, are great Transgressors, to " presume to vary from Christ's precept, in altering or ad- " ding to the form of words exprest by Christ, in this i. " of Luke. for so they have done : They say forgive us " our trespasses, as we forgive them who trespass against us ; " when there are nosuch words in Christ prayer, his " words are, forgive us our Sins or Debts, for we also for- " give every one that is indebted to us, and (says the Indict- " ment

" ment again) in another part of the said Libell are
 " contained these false , Fictions, Seditious, and scan-
 " dalous Sentences following, *viz.* And may we not say
 " that in these following particulars we do Symbolize
 " with Idolatrous Rome herein? *First*, by injoyning
 " and imposing this (here the Indictment makes an *Innu-*
 " *endo*) *viz.* Meaning the Book of Common Prayer
 " aforesaid) as a set form as they do with penaltyes,
 " contrary to the Scripture. *Secondly*, by an often Re-
 " petition of the same form in the same exercise three or
 " or four times at least, *in so much*, that in Cathedrall
 " Churches it is said or sung ten or twelve times a day,
 " contrary to Christs Express words , that when we
 " pray, we do not make vain Repetitions as the Hea-
 " thens doe, for they think they shall be heard for their
 " much Speaking. *Thirdly*, by injoyning the whole con-
 " gregation, Men and Women, to repeat the same after
 " the Priest, though no such Directions by Christ. Nay
 " he forbids Women to pray or prophesie in the Church.
 " *Fourthly*, in Singing this Prayer in the Cathedrals by
 " Responses of People, without the least warrant from
 " Christ for such Song-praying [Then the Indictment
 ends with a fearfull Aggravation, that is] " in contempt
 " of the King, and to the evil and most pernicious ex-
 " ample of all such other Dlinquents in the like case,
 " and against the peace of the said Lord now King, his
 " Crown and Dignity, &c.

The Copy of the Indictment signed
 Wagstaffe.

On the 16th of January we were called again to the
 Sessions-House, but there being some Tryals that prou'd
 very tedious, we were not brought on.

The next day we were called to the outer Bar, after the
 attendance of divers hours in a place not very lovely, and
 in the sharpest Winter that you have known, which I like-
 ly prov'd the orignal of that indisposition which carry'd
 my two friends beyond the Jurisdiction of Sessions, Bale-
 Docks, or Press-yards, to a glorious mansion of rest.

Then

Then a Jury was sworn to pass upon us, whose names were.

James Wood.	Thomas Medcalf.
James Smith.	John Harbing.
Bernerd Mynn.	Samuel Seale.
Thomas Jenny.	Laurence Weld.
Kenelme Smith.	John Callow.
Matthew Walker.	Richard Johnson.

I desir'd my Indictment should be read in La tine, which was done. Then the Gentlemen of Law, aggravated things with there usual Rethorick ---- one of them, (I think the Attorney General) was pleased to say that the Prisoner that stood there before (for Mr. Raphson was try'd before me) did labour to undermine the State, and that man (meaning me) would undermine the Church: So that to Incence the Jury against us, he said, *heres C H U R C H and S T A T E struck at.* Which Sr. was very improbable to be true, for tis wonderful that any Church or State so potent as this is, should fear two such underminers, as that Extravagant *harangue* term'd us. For my part I cannot be righteously charged with any attempt against either, unless my obedience to you, be so: And then if I be guilty, you that tempted me to it, can never prove your self innocent.

Being desired to speak what I had to say for my self, I spoke the following words, which one that knew me took in Short-hand, though without my knowledge.

My Lord, *Last Sessions I pleaded not Guilty, that is not Guilty Modo et forma, for I design'd not vi et Armis, to raise Rebellion, Sedition, &c.* I detest such things; *he that Swears in that Respect against me, must be perjur'd* --- The instances in the Indictment relate to no such thing. My Lord, *I pray you to trouble no Witnesses about me, I won't prevaricate.* I have written some Papers Intituled A Plea for the Nonconformists, not Instigated by the seign'd formalitys in the Indictment; but it was at the Lord Chalenge of Dr. Calamy, one of the Kings Chaplains, in his Discourse about a Scrupulous

Scrupulous Consciences, Dedicated to your Lordship, wherein
be called upon Doubting Persons to examine what could be said on
both sides, which I did; Now since publick Challenges are made
to be Answered; to punish me for Obeying a Guide of the Church,
is hard, very hard.

I desire that the intire Paragraphs may be read, from which the
Crimes Charged against me are infer'd. If fragments only be
produced against me, from which no perfect sense can be dedu-
ced; I shall be unfairly dealt with: The Coherence of Sense in a
Continued Discourse, not Scraps and Broken-pieces of Senten-
ces, can demonstrate the Scope of an Argument.

If what I have written be True, 'tis no Crime, unless Truth be
made a Crime; if false, let Dr. Calamy, or any of the Guides
of your Church Confute me [as he promised, p. 25. of his Ser-
mon aforesaid] by good Scripture and good Reason, then I'll
submit. If the latter Method be not taken, (I must Repeat it)
'tis very hard, my Lord, 'tis very hard.

Herethe chief Justice interrupted me, addressing himself to the
Jury, and expounded that part of the Indictment which I excepted
against, saying, it was only for forms sake, and that any breach
of the peace in the sense of the Law, may be said to be vi & Ar-
mis, by force and arms, with some other expressions to that pur-
pose----To the Latter which I acknowledged, he said, after a
Torrent of Aggravations, Gentlemen, if you believe that man
(pointing to me) viz. In what I had confessed in writing the
Nonconformists Plea, you must find him Guilty, viz. of the
whole Indictment. And which they readily did accordingly.

The next day, (viz.) the 18th, I received my Sentence.
The very same with Mr. Ralphson, viz. (As 'tis recorded.)

Ad General. Quarterm. Session. Pacis Dom. Regis tent. pro
Civitat. London per Adjournament. apud Justice Hall in le Old-
Bayly Londōn, die Mercurii Scil. Decimo Sexto die January,
Anno. R. Regis Caroli Secundi nunc Angl. &c. 35.

Thomas Delaune Convict pro Illicite Scribend. Imprimend,
et publicand. Libel. Sedition. dert concernen. librum Communis.
præcationis. Fin. 100. Marc. Et Committit, &c. Et ulterius
quousq; Inven. bon. de se bene gerend. per spaciun Unius Annis
Integri extunc prox. Seuen. Et quod libel. sedition. cum igne
Combust. Sint Apud Excambium Regal. In London. Et si Del.
Sol. 6S.

“ Thomas Delaune, Find 100 Marks, and to be kept Pri-
“ soner, Wagstaffe.

“ sooner, &c. [which &c. they interpret till he pay his
 “ Fine] and to find good Security for his good behaviour for
 “ one whole year after-wards, and that the said Books, and
 “ sedition Libels by him published, shall be burnt with
 * not with “ * Fire, before the Royal-Exchange in London. And if he be
 water you “ discharged to pay * six Shillings.

* To the
 Hang-man The Recorder asked me some questions then, (viz. Whether
 for the I was in Orders ? I told him I was never in any Ecclesiastical Or-
 Faggots I ders, nor never Preach'd among any People. That I was bred a
 suppose. Scholar, and had been a School-Master, and kept a Grammar
 School till forc'd from it by the present prosecutions, &c.

The Court told both Mr. Ralphson and me, that in respect
 to our Education, as Scholars, we should not be Pillory'd, though
 ('twas said) we deserv'd it.

We were sent back to our place of Confinement, and the
 next Execution day, our Books were burnt, as the Sentence or-
 dered it, W I T H F I R E in the place aforesaid, and
 we continue here ; but since I writ this, Mr. Ralphson had a
 Supersedeas by Death to a better place.

Thus Sir, you have a series of my Circumstances ; I will
 make no Complaints of the usage I had, when forc'd, as aforesaid,
 to Lodge amongst a Rabble of wretches, whose society
 seem'd to me to be a Hell upon Earth, as before ; nor of my
 other hardships, as Confinement, loss of Employment, loss of
 Health, &c. But if you have any sense of Humanity in you,
 you will Recollect your self, and procure me my Freedom,
 (being not able to pay the Fine) lost by obedience to your
 publick Call. Sir, I must tell you plainly, that you disco-
 ver'd in your very dedication to Sr. George Jefferies, now chief
 Justice, a kind of Doubt, to say no more, Respecting your
 Cause.

You say there (P. 2. Ep. Ded.) How many it (viz. your
 Sermons) will anger and displease, I am not at all concerned, and tho
 I may be thought by some ill advised in publishing such a Sermon,
 * of your yet, every one (*) will commend and justify my discretion in prefix-
 Mind. ing your name before it : For so great an ave have * the Enemys of
 * Meaning Protestant over Church and Government of your Loyalty and Fidelity to both,
 Dissenters that they will Not dare Loundly to condemn what you are pleased to

Proect, they will be justly Affraid of Quarrelling with me, when
 they know I have Engaged you on my side.

From

From these Expressions I must conclude (If you are in earnest) that you care not how much you offend your weak Brother. The Apostle Paul was of another mind, Rom. 15.1. &c. *We then that are strong, ought to bear the infirmities of the weak, and not to please our selves; for every one of us please his Neighbour for his good to Edification.* Pray consider this, and what follows in the same Chapter: And 1 Cor. 8.12. *But when you sin so against the Brethren and wound their weak Conscience, ye sin against Christ.* ver. 13. *Wherefore if meat make my Brether to offend, I will eat no flesh while the World standeth, lest I make my Brother to offend:* And 1 Thes. 3. 14. the same Evangelical Doctor, exhorts you, *To Comfort the feeble minded, Support the weak, and to be patient toward all men.* And Gal. 6. 1. *To restore the faulty in the Spirit of Meekness.*

What a Superlative, what a true Christian Compliance is here! Worth the imitation of the Guides of your Church! This Apostle would rather make a perpetual fast from flesh, than offend his *Weak Brother*. And I am apt to think no flourishes of Pulpit-Rhetorick ever drop't from him, to grieve his *Weak Brethren*, and that he never shrouded his writings, or preachings, under the terrible Patronage of such men as you Represent Sr. Gorge Jefferies to be. I have a kind of fancy that your said Patron, now *Lord Chief Justice*, as he is a Gentleman in Eminent place, and of a piercing Judgement, Strong Memory, and of fluent Oratory, could not but look through the Superficial Addresses of that Dedication.

In the second place, a Man so dignified as he is, must certainly take it as an affront to his title of *Lord Chief Justice*, that you should say that men will be *Justly afraid* of quarrelling with you, when they know you have Engaged him on your side. That same word [Afraid] denotes a Champion-like Courage in you; that no body should dare to come near you; and withal, a Reflection on the justice of your Patron, that he will take your part *Right or Wrong*. As to the word [Quarrelling]; I know no body that has assaulted you in any more perilous Attaque, than in Examining the Merits of the Cause as you Preached, and by the same Sermon. (transfigur'd from the Pres;) invited them to do.

No Force and Arms were used against you by me, but Pen, Ink and a few Papers. The Indictment makes this a very formidable kind of Artillery.

But to bring the matter a little closer, I must desire you will please to take notice of this Hainous Charge given in against me, and how made good in the Indictment, and how severely handled both by the Juryes and Court thereupon.

The charge, as you have heard, is for *intending to disturb the Publick Peace, To bring the King into the greatest Hate and Contempt of his Subjects, to stir up and procure Sedition and Rebellion*: a high and Heinous Charge indeed! But how is this made good? *viz.* By *my disparaging the Book of Common Prayer, and publishing Unlawfully, Seditionously, and Maliciously, to Write, Print, and Publish a Seditious and Scandalous Libel, Concerning our Lord the King and the Book of Common Prayer, Intituled A Plea for the Nonconformists*. But wherein doth it appear by any thing which is written in that Book, that this Hainous Charge is made good? *viz.* By *their pregnant instances, produced out of the Book expressed in the Indictment*.

The which therefore, since we must suppose they are the most Hainous and Dangerous passages to be found therein, and most proper and significant to make good the Charge, I shall for your information, and that you may the better judge how the Charge is proved against me, give you the intire paragraph out of which the instances were picked, which I must beg the justice of; ou to Read; & which I could not with all my Entreatys Obtain of the Court, tho so necessary (as you'll find) to come to the right fence, (and for greater Illustration, I shall distinguish the instances of the Indictment in a different Character) know therefore that I having (in the *Plea for the Nonconformists*) from p. 14. at your desire, been giving an account what the *Nonconformists* Answer to that great Objection; that all things they scruple in the *Rites and Ceremonies* of the Church, are not *Popish Novelties*, but of *Primitive Antiquity*, (as you say) and having distinctly gone through most of them, giving their Reasons why they are not of *Primitive Antiquity*, but of *Popish Novelty*, and containd in the *Mass-Book*----This Objection came to be started, p. 40. " But what do you say to the Lords Prayer? " " must we forbear that too, because we find it in the *Mass-Book*; tho so publickly enjoyn'd by Christ to use it, as a " stnted form, *Luke 11. 2.* That when we pray, we should " say, Our Father, &c? To which the *Nonconformists* say, that

“ that it is a great mistake to suppose that Christ hereby in
 “ this Scripture, has appointed this to be a set form, to be
 “ prayd by all in these prescript words, when we pray unto
 “ God, for then it would be unlawfull to use any other words,
 “ then these herein expressed, in our prayers, and that the
 “ Disciples and Apostles sinned in using other words in those
 “ their prayers we read of in Scripture, and so does the
 “ Church of England, in forming so many Collects and Pray-
 ers; And p. 41. 42.

Secondly, *The Church of Rome and England are great Trans-
 gressors, to presume to vary from Christ precepts, in altering or ad-
 ding to the form of words expressed by Christ in this I. i. Luke. Indict-
 ment.*
*For so they have done, they say, Forgive us our Trespasses, as we
 forgive them who Trespass against us, when there are no such
 words in Christ's Prayer, his words are, forgive us our Sins, our
 Debts opheilemata for we also forgive every one that is In-
 debted to us. Which, saith the Indictment, are false, fictions, and
 scandalous sentences, but it shew's not wherin.*

“ And also the Doxology, which is not in this Prayer in
 “ Luke 11. Eviz. *For thine is the Kingdom and the Power and
 the Glory for ever and ever, Amen.* But you'll say, as to the
 Doxology, it is expressed by Christ at the end of the same
 prayer in his Sermon on the Mount, *Mat. 6.* It is very
 True, it is so, where he delivers this prayer not as a set
 form, but a pattern of prayer. *After this manner Pray ye*
howto's ---- to this purpose, and which is, an Explication
of what he says, Luke 11. 2. when you pray, say, Our Fa-
ther &c. That is, after this manner, and which can only
be a warrant to the; Church of England, or any other, to
make such alterations Christ no more intending to rye the
Disciple who desired to be instructed how to pray, to this
form of words (nor any other Disciple,) then he did the
twelve Disciples which, he sent them out to Preach with
this word of Command, Math. 10. 7, Preach, saying, The
Kingdom of Heaven is at hand; that they should thereby be
tyed to those very words in their Preaching, (and Preach
nothing else,) but as this was given as a Text or Theme
to Preach by, so the other to pray by. The Disciple who
proposes the question, Ver. 1. Desires that they may be
taught to pray as John taught his Disciples; but such a
set

“ set form of Prayer we find not that *John* in his Teachings gave to his Disciples, neither do we find that any of Christ’s Disciples or Apostles did pray this very prayer, to which our Expositors do agree.

“ *Grorius*, saith on *Luke* the 11. 2. That Christ herein Teacheth us a Compendium of those things we are to pray for; at that time (saith he) they were not bound to the use of so many Words and Syllables: As also *Tertullian*, *Cyprian*, *Musculus*, *Cornelius Alapide*: and *Austin* himself (upon the place) who saith *Liberum est*, it is free for us to ask the same thing in the Lords Prayer, *Aliis aequi aliis verbis*, sometime one way, and sometimes another.

“ Doth not *Paul* tell us exprestly, he knew not what to pray for, but as the Spirit gave him utterance, *Rom. 8*. But he did know what to pray for if this was to be his pre- script form:

“ *Tertullian* saith, they prayed *Sine Monitore*, without a Monitor (or Common-Prayer-book) and *Socrates* tells us that among all the Christians of that age, scarce two were to be found that used the same words in Prayer, *Chrysostom* on *Rom. 8. Homil. 14*, saith, With other gifts they had the gift of Prayer, which was also called the Spirit, but he who had the gift, did pray for the whole multitude, for that was Expedient unto the Church, & also did instruct others to Pray.

“ And though we find neither Christ, nor his Apostles, impose this or any other form of Prayer to be used, by us (but that we Pray in the Spirit, and Praise in the Spirits) and that God being a Spirit, seeketh and accepteth such worshipers) yet we find the Popes and their Councils. imposing this and other Liturgical forms.

“ The Councell of *Toledo*, Anno. 618. Decreed in the Ninth Canon, that every day both in publick and private worship, none of the Clergy omit the Lords Prayer, under payn of Deposition; since (say they) Christ hath prescribed this, saying, When you pray say, Our Father, &c. And how formally and carnally, has the Pater-noster been mattered over by the superstitious Papists, ever since.

“ And may we not enquire, whether in the following particulars we do not Symbolize with the Romish worship herein, which the Indictment injuriously woteth that.

And